a particular phase of God's greatness. He is the heir of **all** ages, the pupil of all teachers. His admiration for the records of the experiences of the past should be reasonable yet profound, and his mission should be to distil out, drink and assimilate into himself whatever is pure and lovely and of good report in every branch of knowledge. He should aspire to the head of a Plato, the heart of a Jesus, the courage of a Luther, the faith of a Chaitanya, the fire of a Muhammad, the self-sacrifice of a Buddha. To him, the different sacred books should be but the several chapters of that endless volume which God Almighty has from time immemorial been writing on the sensitive tablets of the human heart.

CHAPTER IV.

THE MOST DISTINGUISHING OF THE TRANSCENDENTAL ATTRIBUTES OF GOD, AS PROCLAIMED IN THE UPANISHADS.

The Rishis, to whom the invisible world was a matter of direct knowledge and immediate perception, postulate the existence in and beyond the visible universe, of an invisible, intelligent, self-existent, eternal, all-pervading, in-dwelling Super-human Being, infinite in power and wisdom, perfect in holiness and goodness, whom they

called the *Pammatman,*
the *Self,* the *Spirit,* the *Para Brahman,* and
the *Brahman,*
and the profoundest truth of one
fundamental Reality,—
the truth of the Unity of the Spirit which
provides, pervades,
and perpetuates all, the one Eternal Spirit,
whose power
creates the earth, the sky and the stars
and at the same time
irradiates our mind with the light of a
consciousness that
moves and exists in unbroken continuity
with the outer
world, the one Inner Occult Energy which
makes ether,
gravitation and other cosmic forces
possible and animates,
quickens and interpenetrates them all, a
Being who has